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IGNACE D'ANTIOCHE, ses épîtres, sa vie, sa théologie. Étude critique suivie d'une traduction annotée. Par ÉDOUARD BRUSTON, Pasteur. Paris: Librairie G. Fischbacher, 1897. Pp. 283.

THE sources of information respecting the Ignatian question are the letters which Ignatius is supposed to have written. This question has claimed the attention of many distinguished scholars for centuries. Its importance for early church history is well understood. Any new light, either from discovery or from reëxamination of old material, is cordially welcomed.

M. Bruston has given the subject a careful reconsideration, and in the volume before us we have his reasoning and his conclusions.

The book is divided into three parts. In the first part the author considers the letters of Ignatius and the views concerning them; in part second we have his treatment of the life of Ignatius and the state of Christianity in the East in his time; in the third part we find the theology of Ignatius. At the end of the volume are the six letters which M. Bruston considers genuine. These letters are in two groups: (1) those from Smyrna—*Ad Magnesios, Trallianos, Ephesios*; (2) those from Troas—*Ad Philadelphenos, Smyrnaeos, Polycarpum*.

In the third chapter of part first he takes up the six epistles of Ignatius and the epistle to the Romans. After a careful examination of all the evidence, both external and internal, he reaches the conclusion that the six epistles and the epistle to the Romans could not have been written by the same author.

From the internal evidence he concludes:

1. The historical conditions of the epistle to the Romans contradict those of the six letters.

2. There is a contradiction in the sentiments expressed in the two parts of the correspondence. The epistle to the Romans expresses only the desire to be thrown to the beasts, and the variations on this theme become disgusting. The six epistles, on the other hand, express a longing for the supreme test because the writer's only dread is lest he may succumb to the temptation of a denial. This is only peculiar to Christian humility.

3. There are grave inconsistencies in style. Renan is quoted as follows: "The style of the epistle to the Romans is extravagant and enigmatical, whilst that of the rest of the correspondence is simple and insipid." To the last clause of this quotation the author takes exception. Nevertheless the quotation sustains his position. Moreover,

many phrases from the six letters are reproduced in the letter to the Romans, slightly modified, but badly joined to the context.

4. There is a contradiction of ideas. For example, in the epistle to the Philadelphians we read: "Care for your body as a temple of God." But in the Romans we read: "Nothing which is visible is good."

Having shown that the identity of authorship of the two parts of the correspondence is inadmissible, our author takes up in the fourth chapter the question: Which of the two has Ignatius for its author? He finds the following objections to the Ignatian authorship of the letter to the Romans:

1. The epistle is in part a work of imitation, in which the literary defects of Ignatius are exaggerated.

2. In the light of facts, the impassioned seeking after martyrdom found in the epistle is one of the best evidences of its inauthenticity.

Other proofs are given going to show that the epistle to the Romans is of later origin.

The conclusion is: "The epistle must have been composed at Rome and at a time after the *Pastor* of Hermas, which is not so ancient as Zahn has striven to show. It dates at the very least from the end of the second century, and belongs to the ascetic strain noticed by Clement of Alexandria."

Then, turning to the six letters, he finds no difficulty in showing from internal evidence that they are genuine.

If the conclusions reached be true, many of the unfavorable features supposed to belong to Ignatius have been removed.

M. Bruston begins the part on the life of Ignatius with a vivid description of Antioch and the general condition of Christianity in the East. The narrative is charming and discriminating throughout.

The part on the theology of Ignatius is equally admirable. "It would be difficult," he says, "to find in the epistles of Ignatius a system of theology rigorously coördinated. But the religious ideas expressed there are interesting to notice, especially because they were without doubt common to all the orthodox Christianity of that period. . . . The person and work of Jesus Christ are at the center of his theology. He distinguishes between the economy prior to the coming of Christ—'the ancient order of things'—and the economy inaugurated at the birth of Christ, which he calls the economy for the new man, Jesus Christ."

The author's discussion of the ecclesiastical ideas of Ignatius is

full of interest, but the limits of this note do not permit even a mention of them.

It is our conviction that this book is a valuable contribution to the Ignatian literature.

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STUDIEN ZU DEN KOMMENTAREN HIPPOLYTS ZUM BUCHE DANIEL UND HOHEN LIEDE. VON G. NATH. BONWETSCH. (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur. Archiv für die von der Commission der Kgl. Preussischen Akademie der Wissenschaften unternommene Ausgabe der älteren christlichen Schriftsteller. Herausgegeben von Oscar v. Gebhardt und Adolf Harnack. Neue Folge, I. Band, Heft 2.) Leipzig: F. C. Hinrichs'sche Buchhandlung, 1897. Pp. iv + 86. M. 3.

THE first half of Vol. I of the edition of the "Christian Greek writers of the first three centuries," which the Königlich Preussische Akademie der Wissenschaften has undertaken, has been issued by Professor Bonwetsch, of Göttingen. It contains, as the title indicates, the commentary of Hippolytus on the book of Daniel, and the fragments of his commentary on the Song of Songs. The author is fortunately able to publish the complete commentary on Daniel, not, to be sure, wholly in the Greek original, yet in an old Slavic version, which he has rendered into German, and has thus given the oldest exegetical writing that has come down to us from the early Christian church. It need hardly be said that this commentary is of the highest value for the history of the church, and it is, therefore, cause for congratulation that Bonwetsch himself has in the volume before us brought out the material which is to be derived from it for church history and the history of dogma. In the nature of the case, the contribution made by the commentary on the Song of Songs is less than that which is derived from the commentary on Daniel, and it is, therefore, rather illustrative of, or supplementary to, the results obtained from the study of the commentary on Daniel. Of the other works of Hippolytus Bonwetsch has made but little use, though not altogether neglecting them.

Chap. 1 (pp. 1-19) deals with the contents and character of the commentary on Daniel. It is now proved that it began with the interpretation of "Susanna," that it did *not* contain an interpretation of "Bel and the Dragon," and that it did *not* consist of homilies. The